



Anointed, Son of the Blessed

Some ignorantly argue that Jesus never claimed to be the Son of God? Yet, notice what He clearly declared to His adversary, “the high priest asked him, and said unto him, Art thou the **Christ**, the Son of the **Blessed**? And Jesus said, I am” (Mark 14:61).



We discover through Jesus’ simple response “I am,” that He actually released two extraordinarily powerful testimonials. First, He claimed to be the Christ (*the Anointed one* “Christos” meaning the Messiah – the Greek root of the word Christos expresses the concept of a smearing or rubbing with olive oil in the act of consecrating into an office.) Secondly, Jesus claimed to be the Son of the “Blessed.” The Greek word, “*eulogetos*” (yoo-log-ay-tos’) means to speak well of, or to bless, to cause to prosper. Therefore, the “Blessed” means the “*well speaker*” or “*the one who speaks good words of prosperity!*”



In essence Jesus claimed to be “the one who had been rubbed with olive oil and consecrated to the highest office and was the son of He who speaks (*the Logos*) good words of prosperity.”

There is a connection between being anointed and being blessed. We will examine this important connection more carefully through this Bible Study.

First there are three important Biblical aspects regarding the process through which we get olive oil. The table that follows identifies those various aspects. We will need to understand those different aspects in order to understand the Anointed One and His Anointing.

The olive first mentioned in the Bible is associated with Noah, “And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf pluckt





Anointed, Son of the Blessed

off: so Noah knew that the waters were abated from off the earth” (Gen 8:11). As a result of Noah’s experience, we associate the dove to a state of peace with God.

What is the actual value of the olive? Or, what is the importance of the fruit of the olive-tree? Olive trees yield a fruit from which valuable oil is produced. Its oil has been highly



valued throughout history. The best oil was produced from olives that were plucked before being fully ripe, and then beaten or squeezed. They called this type of product "beaten," or "fresh oil." The Jews also employed presses, in the production of the oil.

Among the Hebrews, olive oil was regularly used for many purposes. It was one of the most valuable products of the country. Olive oil was a symbolism of gladness. The Hebrew word for oil is “*shemen*,”

pronounced (sheh'-men,) it was perfumed and used as a symbol of richness; the oil was often used for anointing.

We need to understand the three methods employed to produce the anointing oil; after that, we will investigate seven aspects of what the anointing produces within man. In essence we will find the Biblical answer to the question, “What are the results of the flow of the anointing oil in humanity?”

The Biblical methods employed in order to obtain the Anointing?	Biblical Examples of How Oil is Produced.
Beaten	“When thou <i>beatest</i> thine olive tree, thou shalt not go over the boughs again” (Deuteronomy 24:20) “they bring thee pure oil olive <i>beaten</i> for the light, to cause the lamp to burn always” (Exodus 27:20)
Shaken	“Yet gleaning grapes shall be left in it, as the <i>shaking</i> of an olive tree” (Isaiah 17:6) “there shall be as the <i>shaking</i> of an olive tree, and as the gleaning grapes when the vintage is done” (Isaiah 24:13)
Crushed	“thou shalt <i>tread</i> the olives, but thou shalt not anoint thee with oil” (Micah 6:15) “oil out of the <i>flinty</i> rock” (Deuteronomy 32:13)

From the table we can should realize that oil does not just appear. Several processes are required for its production. The fresh oil was most favored! David who was anointed by the Prophet Samuel wrote of his desire to be anointed with fresh oil, “But my horn shalt thou exalt like the horn of an unicorn: I shall be anointed with *fresh oil*” (Psalms 92:10).

Why was it that David so valued the anointing? David understood long before Messiah, “the Anointed One” that the anointing was a powerful tool in the hand of God! Here are specifically seven different aspects which result through the anointing.



Anointed, Son of the Blessed

(1) *The Anointing Produces Healing:*

In the Book of Luke Jesus speaks of a special non-Jewish man who performed an act of righteousness in the sight of God, "But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, And went to him, and bound up his wounds, **pouring in oil**" (Luke 10:33-34). The Samaritan used oil in his act of soothing and healing a wound. Oil is used throughout the scripture as healing balm.

(2) *The Anointing Produces Revelation:*

In the Book of Exodus Moses instructs that olive oil is to be used to produce light, "Oil for the **light**" (Ex 25:6). This light was to be used in the Menorah positioned in the Holy Place of the Tabernacle. The Holy Place and the Menorah both address the concept of God's spiritual light. God spoke to Moses saying, "command the children of Israel that they must bring olive oil to light the menorah." (Lev 24:2). The wick (*like humanity*) in the Menorah was just a medium to draw the oil. Olive Oil: "*Shemen ina*": Is always the symbol of connection. The oil connects the flame and the wick. This is important to understand; oil is always a symbol of connection. The Messiah is always likened or associated with oil. Oil floats above water. If oil is mixed with other liquids, it always separates itself out from the others. Oil burns and gives a very bright and clean hot flame.

One gets olive oil by squeezing the olive. However, the best oil seeps out with just the natural pressure against the other olives. Like our inner spirit, olive oil is something that exists below the surface, and seems non-existent until some sort of process is performed to reveal it. In like fashion where the olive is squeezed and produces light-giving oil from a seemingly bitter olive, so too must the body be "squeezed" before the light of the spirit is revealed. A trial produces or creates a rough situation in which it draws the spirit out of the person and makes them "shine." This is very much like the oil used for the menorah in the Holy place. Remember, oil is the connection between the wick to the flame.

(3) *The Anointing releases supply to every need:*

From the Book of 1 Kings we observe that the anointing resulted in the supply of need to the widow who was willing herself to first furnish the needs of the Prophet, "And Elijah said unto her, Fear not; go and do as thou hast said: **but make me thereof a little cake first**, and bring it unto me, and after make for thee and for thy son. For thus saith the LORD God of Israel, The barrel of meal shall not waste, **neither shall the cruse of oil fail**, until the day that the LORD sendeth rain upon the earth. And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake by Elijah" (1 Kings 17:13-16).



(4) *The Anointing cancels all bondages:*

Within the Book of 2 Kings we learn that the anointing resulted in release and the cancellation of debt, "Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead (*Jezebel may have been*



Anointed, Son of the Blessed

responsible, “Jezebel cut off the prophets of the LORD” (1 Kings 18:4.); and thou knowest that thy servant did fear the LORD: and the creditor is come to take unto him my

two sons to be bondmen. And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil. Then he said, Go, borrow thee vessels abroad of all thy neighbours, even empty vessels; ***borrow not a few***. And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full. So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out. And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. ***And the oil stayed***. Then she came and told the man of God. And he said, ***Go, sell the oil, and pay thy debt***, and live thou and thy children of the rest” (2 Kings 4:1-7). The anointing breaks every bondage especially the bondage of fear, “And deliver them who through ***fear of death were all their lifetime subject to bondage***” (Heb 2:15).

(5) The Anointing Declares release to the Captives:

In the midst of his enemies the psalmist had a table of provision set before him. When we have a table of provision, we are no longer held bondage to poverty or need. Through the bold act of setting a table of provision, his Shepherd proved that the lamb was released from all his would-be captors, “Thou preparest a table before me ***in the presence of mine enemies***: thou ***anointest*** my head with oil; my cup runneth over” (Ps 23:5). Our enemies witness openly God’s provision for his sons!

(6) The Anointing Produces Faith in our Walk:

In the New Testament we learn that our shield is a shield of Faith, “Above all, taking the shield of faith” (Eph 6:16). Isaiah the Prophet related the anointing with faith, “Prepare the table, watch in the watchtower, eat, drink: arise, ye princes, and ***anoint the shield***” (Isa 21:5). The faith required for us to stand boldly and react according to the revelation given to us in our daily walk is produced through the anointing.

(7) The Anointing Brings Blessings into our lives:

Living in peace and grace is the blessing that the Apostle Paul most often invoked upon his churches, “Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ” (Eph 1:2). In like fashion the Psalmist declares the joy of unity and peace amongst his brothers, “Behold, ***how good and how pleasant it is for brethren to dwell together in unity!*** It is like the precious ***ointment*** upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments” (Ps 133:1-2).

The Messiah’s Connection with the Mount of Olives.

The Messiah had a powerful connection with the Mount of Olives. Many of Jesus’ major life experiences took place upon the ***Mount of Olives!*** We find Him there on his last night of freedom. Matthew reports in chapter 26:30, “After singing the hymns, they went out to the ***Mount of Olives.***” Gethsemane means, 'oil press.' This is the location where a massive stone was rolled over olives and crushed the harvest; the press was designed to squeeze out the oil from the olive. At the conclusion of His ministry, Jesus determined in this same garden of crushing that He would perform the Will of His Father, “if You are willing, remove this Cup from Me; yet not My will, but Yours be done” (Luke 22:42). Because of



Anointed, Son of the Blessed

Jesus' willingness to surrender His Life under the crushing, the Oil that was produced (*His Holy Spirit*), is now available to those who call upon His Name (*Christians or*

Anointed ones), "but ye have an *unction* (*anointing*) from the Holy One" (1 John 2:20). Indeed it is through His anointing that we receive revelation, "But the *anointing* which ye have received of him abideth in you, and ye need not that any man teach you: but as the same *anointing* teacheth you of all things" (1 John 2:27).

On several occasions Jesus spent the entire night on the *Mount of Olives* as we see in John 7:37-53. Often Jesus was teaching at the temple, and in the evening he went out to spend the night on the hill called the *Mount of Olives*.

When Jesus returns to the earth, He will return to the *mount of Olives*, "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the *mount of Olives* shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south" (Zech 14:4).

The scripture reveals some interesting aspects regarding the *Mount of Olives*, "Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey" (Acts 1:12). In ancient times this mountaintop, which was a short distance from Jerusalem, had an altar that was different form the altar in the temple court. Many do not realize that the bull for the High Priest and the Goat for God were both offered on top of the *Mount of Olives*.

Jesus' cross was set on a hill called Calvary, in the region of Moriah which was the *Mount of Olives*. Just like Isaac who was bound on the altar at the end of the fourth day, Jesus was bound on the altar on the same *Mount of Olives*. This is the only place near Jerusalem where it was possible to be outside the city (*the camp*), and see the curtain in the Holy of Holies! From His cross, Jesus saw the curtain in the Holy Place of the temple from this hill. Realize that the red heifer was offered on the *Mount of Olives*. All the walls on the Temple Mount were high, with the exception of the eastern wall, so that the Priest who offered the red heifer stood on top of the *Mount of Olives* and was able to see directly into the entrance of the Sanctuary when the blood was tossed.



Many believe that the only way that they could say that the curtain was torn at the same "moment" that Jesus died, was to see it, "Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent" (Matt 27:50-51). The only place "outside the camp" where the curtain could be observed was on the *Mount of Olives*, in the same place where the red heifer was burned.



Anointed, Son of the Blessed

Like Jesus, David went up to the mount weeping and barefoot, “And David went up by the ascent of mount Olivet, and wept as he went up, and had his head covered, and he went barefoot: and all the people that was with him covered every man his head, and they went up, weeping as they went up” (2 Sam 15:30-32).

The Messiah ascended into heaven from the *Mount of Olives*, “And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight . . . Then returned they unto Jerusalem from the *mount called Olivet*” (Acts 1:9-12).

Revelation was given on this special *Mount of Olives*. It was from this location that Jesus prophesied of end-time events, “And as he sat upon the *mount of Olives*, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?” (Matt 24:3).

There is one last thing to consider regarding this location, “So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life” (Gen 3:24). It may well have been here where He placed on the east side of the Garden of Eden cherubim and a flaming sword flashing back and forth to guard the way to the tree of life. It is interesting that the two cherubims in the Most Holy Place were made accordingly, “And within the oracle he made two cherubims of *Olive tree*, each ten cubits high. And five cubits was the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other were ten cubits” (1 Kings 6:23). You may have noticed their composition? The two cherubim were carved out of Olive Trees!

Jesus’ “Triumphant Entry took place on the *Mount of Olives*, “And when he was come nigh, even now at the descent of the *mount of Olives*, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen” (Luke 19:37). Just four verses later the scripture reports, “And when he was come near, *he beheld the city*, and wept over it, Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes” (Luke 19:41-42). The point is that the Messiah had a very special association with the *Mount of Olives*. It was from this hill that Jesus was able to look over the city of Jerusalem.

Jesus was empowered to perform His awesome work on the cross by joyfully focusing on His future, “who for the joy that was set before him endured the cross” (Heb 12:2). The prophet Isaiah wrote concerning the connection between mourning and joy in the use of the anointing, “To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning” (Isaiah 61:3).

The Jewish historian, Josephus in *Antiquities* Book V, Chapters 1&2 claimed that the *Mount of Olives* was the location from which Jerusalem was sacked, “Titus began the wall from the camp of the Assyrians, where his own camp was pitched, and drew it down to the lower parts of Cenopolis; thence it went along the valley of Cedron, to the *Mount of Olives* – had been taken before by Vespasian. These legions had orders to encamp at the distance of six furlongs from Jerusalem, at the mount called the *Mount of Olives* (8) which lies over against the city on the east.”



Anointed, Son of the Blessed

We have already observed Mark’s account, “And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the **mount of Olives**” (Mark 11:1). However there is a slightly different aspect to the Mount of Olives. Mark records that “Bethphage” was located on the **Mount of Olives**. Bethphage is made up of two Hebrew words and means, “*beth*” house of and “*phage*” or figs. So another aspect of the **Mount of Olives** is that it is located at the house of figs. Hebrew tradition tells us that, Bethphage was understood to be the city where the Kohanim (Priests) lived, who took care of the "clean place" on the top of the **Mount of Olives**. They lived in this city because if the figs were unripe then there was no chance of repeating Adam's sin. The name was used to picture righteousness. James interestingly writes, "can a fig tree bear olives?" (James 3:12).



Oil is one of the seven blessings identified by Moses, “For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; A land of **wheat**, and **barley**, and **vines**, and **fig trees**, and **pomegranates**; a land of **oil olive**, and **honey**” (Deut 8:6-9). The seven blessings are: (1) Wheat; (2) Barley; (3) Grapes; (4) Figs; (5) Pomegranates; (6 **Olives**; and (7) honey.

What about the Blessed? What is the connection with the Blessed?

One of the Sons of Israel is named Asher, “And Leah said, **Happy** am I, for the daughters will call me **blessed**: and she called his name **Asher**” (Gen 30:13). The blessing that Asher received from his father Israel is, “Out of Asher his bread shall be fat, and he shall yield royal dainties” (Gen 49:20). Asher was the last of the sons of Israel that Moses blessed, “And of Asher he said, Let Asher be **blessed** with children; let him be acceptable to his brethren, and let him dip his foot in **oil**” (Deut 33:24). In the company of the tribes of Israel, Asher’s flag was an **olive tree** embroidered thereon was an **olive-tree**, in allusion to the text, As for Asher, his bread shall be fat (*shemenah from oil*). So what does Olive Oil and the anointing have to do with being the Son of the Blessed?

To really understand the concept or to get the picture we need to realize the very first act that God performed after he made mankind, “So God created man in his own image, in the image of God created he him; male and female created he them. And **God blessed them**” (Gen 1:27-28). The very first thing that God did to mankind was to bless them! God spoke words of blessing over His newly created children. We have already observed that Moses blessed (*that is to say, he spoke words of blessing*) over each of the sons of Israel.

Jesus was no different! Guess what the first thing that He did during His ministry after coming out of the wilderness and choosing His disciples? Jesus’ first task was that He spoke blessings over the people, “And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: And he opened his mouth, and taught them” (Matt 5:1-2). Jesus taught by pronouncing nine specific blessings:

1.	Blessed are the poor in spirit: for theirs is the kingdom of heaven.
2.	Blessed are they that mourn: for they shall be comforted.
3.	Blessed are the meek: for they shall inherit the earth.



Anointed, Son of the Blessed

4.	Blessed are they which do hunger and thirst after righteousness: for they shall be filled.
5.	Blessed are the merciful: for they shall obtain mercy.
6.	Blessed are the pure in heart: for they shall see God.
7.	Blessed are the peacemakers: for they shall be called the children of God.
8.	Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.
9.	Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

(Matt 5:3-11). During the middle of his ministry, Jesus stopped to bless little children, “Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. And he laid his hands on them” (Matt 19:14-15).

Jesus not only gave blessings during his ministry; He also ended his ministry with a blessing, “And it came to pass, as he sat at meat with them, he took bread, and **blessed it**, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight” (Luke 24:30-31). Just before Jesus left he reinforced upon them the promise of the Holy Spirit, “But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things (*blessed them with lifted hands*), while they beheld, he was taken up; and a cloud received him out of their sight” (Acts 1:8-9). Why did Jesus’ ministry start end and continue throughout with blessings? Jesus continued in blessings because He was the Son of the Blessed (*He who speaks good words of prosperity*). Jesus understood the power of the spoken blessing!

God almighty left us specific instruction concerning how we are to bless our children, “And the LORD spake unto Moses, saying, Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, **The LORD bless thee, and keep thee: The LORD make his face shine upon thee, and be gracious unto thee: The LORD lift up his countenance upon thee, and give thee peace. And they shall put my name upon the children of Israel; and I will bless them**” (Num 6:22-27). The people were instructed regarding how to speak and then God promised that He Himself would bless the children! It first required their words to be spoken over the children by the parents. Only after their speaking would God provide his blessings! We must understand that the people had to impart or invoke the blessing through their words. Once the words were spoken God promised his presence in the lives of the children.

Have you ever noticed the amazing blessing that the Jewish people have been to our human society? If you have failed to observe, statistics will bear out the facts, 80% of all Pulitzer prize winners were Jewish! 40-50% of all entertainers are Jewish. Einstein was Jewish. Most of the great minds in government, science, economics and finance are Jewish! Every Jewish boy and girl is blessed on the Sabbath day and at his or her Bar/Bat Mitzvah! These blessings remain with the child throughout their lives!

Our words are powerful! We can be blessed or cursed in this world, “Bless them which persecute you: bless, and curse not” (Rom 12:14). However, we never need to worry about curses, “As the bird by wandering, as the swallow by flying, so the curse **causeless** shall



Anointed, Son of the Blessed

not come” (Prov 26:2). The swallow has a distinctive way of flying so that he can move forward, stop, and immediately dart backward. We are more aware of the

humming bird as the bird that can accomplish this backward flight. In any case, God teaches in His word that a curse that is without base will not stick on us; rather, it will return to its sender!

However let’s not focus on curses, we need to concentrate on blessing those around us! The words of a blessing will remain and not be reversed. The “Blessing” has power and persistence, “And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, ***Bless me, even me also***, O my father. And he said, Thy brother came with subtilty, and hath taken away thy blessing . . . And he said, ***Hast thou not reserved a blessing for me?*** And Isaac answered and said unto Esau, ***Behold, I have made him thy lord***, and all his brethren (*Esau and his family*) have I given to him for servants; and ***with corn and wine have I sustained him***: and what shall I do now unto thee, my son? And Esau said unto his father, ***Hast thou but one blessing, my father? bless me, even me also, O my father.*** And Esau lifted up his voice, and wept. And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck. And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob” (Gen 27:34-41).

That story of Isaac’s blessing over his sons has good news for us. That same blessing that was placed upon Jacob, and cannot be taken back, started in Abraham, “That the blessing of Abraham might come on the Gentiles through Jesus Christ” (Gal 3:14). Further, God commands that we are to bless our children with those same blessing of Abraham! (*See the last page of the Bible Study, there is an outline that may be used to bless your children.*)

When we bless our children we speak life into them and the words that we use will become self-fulfilling prophecies! We can direct our children that they resolve to become great in whatever field they choose! ***We need to bless our children in the name of the Lord!***

Jacob who became Israel blessed his sons. Everything that Israel spoke over his children came into being! However there is an amazingly powerful story at the end of the book of Genesis that many have not seen. Israel brought his two grandsons which came from the loins of Joseph. He actually blessed them before he blessed the other twelve sons! Let’s follow the story, “And Israel beheld Joseph's sons, and said, Who are these? And Joseph said unto his father, They are my sons, whom God hath given me in this place. And he said, ***Bring them, I pray thee, unto me, and I will bless them.*** Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him; and he kissed them, and embraced them. And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath shewed me also thy seed. And Joseph brought them out from between his knees, and he bowed himself with his face to the earth. And ***Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him.*** And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, ***guiding his hands wittingly***; for Manasseh was the firstborn. And he blessed Joseph, and



Anointed, Son of the Blessed

said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, The Angel which redeemed me from all evil, bless the lads;

and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth. And ***when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.*** And Joseph said unto his father, Not so, my father: for ***this is the firstborn; put thy right hand upon his head.*** And his father refused, and said, ***I know it, my son, I know it:*** he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh” (Gen 48:8-20).

Many prophetic interpretations have been made over Israel's crossing of his hands and refusing to bless the firstborn! The custom of the people had always been that they were to bless the firstborn first as Laban expressed to Jacob, “It must not be so done in our country, to give the younger before the firstborn” (Gen 29:26). However, we must become aware of an analogy that holds powerful implications! Jesus is clearly the firstborn of the Father, “that he might be the firstborn among many brethren” (Rom 8:29)! However, the Father decided to bless ***first*** those who would be born ***after*** the firstborn. The father crossed his hands over the head of His firstborn and all of humanity!

Jesus called his disciples “the light of the world” and “the salt of the earth” and they were anything but that at that time, “Ye are the salt of the earth . . . Ye are the light of the world” (Matt 5:13-14). However, His disciples at that time were anything but the “light” and the “salt!” One would sell Jesus and another would deny him while yet another would not believe Him! At that time they were beginning to argue about who would be the greatest, “they had disputed among themselves, who should be the greatest” (Mark 9:34). Notwithstanding, they rose to the level of Jesus' blessing! Event though they were not “light” and “salt” when Jesus pronounced His words!

From now until forever at the right hand of the Father is Jesus' position of blessing as Stephen taught us, “being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God” (Acts 7:55). However, when you and I went to the cross of Jesus, God crossed His hands while blessing humanity:

- He gave to you and me everlasting life – and He gave to Jesus Christ death;
- He gave to you and me health and healing – and He gave to Jesus Christ the stripes;
- He gave to you and me mercy – and He gave to Jesus Christ judgment for sin;
- He gave to you and me forgiveness – and He gave to Christ a crown of thorns;
- He gave to you and me adoption – and He gave to Christ His rejection!

And Jesus cried in His last moment, “My God, my God, why hast thou forsaken me?” (Matt 27:46) ***At that very moment, the blessing of the anointed came upon you and me!***

We must now learn to give our allegiance back to the firstborn! Once we learn that lesson the firstborn returns, “Then shall the King (*Messiah, the Anointed One*) say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world!” (Matt 25:34).



Anointed, Son of the Blessed

Blessed are you!

“ _____ ”

Name of Child to be blessed

Our Lord the God of Abraham, Isaac, and Israel sets before you this day His blessings:

The LORD bless you, and keep you: The LORD make his face shine upon you, and be gracious unto you: The LORD lift up his countenance upon you, and give you peace” (Num 6:22-27).

- ***“Blessed shall you be in the city, and blessed shall thou be in the field” (Deut 28:3);***
- ***“Blessed shall be your basket and your store. Blessed shall you be when you come in, and blessed shall you be when thou go out” (Deut 28:5-6);***
- ***“The LORD shall cause your enemies that rise up against you to be smitten before your face: they shall come out against you one way, and flee before you seven ways” (Deut 28:7);***
- ***“The LORD shall command the blessing upon you in your storehouses, and in all that you set your hand” (Deut 28:8);***
- ***“The LORD shall open unto you his good treasure” (Deut 28:12);***
- ***And the LORD shall make you the head, and not the tail; and you shall be above only, and you shall not be beneath (Deut 28:13).***

You shall love the Lord your God and to obey Him and to cling to Him. Remember that He is your life and your length of days.

Add the words of blessing specific to each child above

***We ask these blessings in the name, which is above every name,
Jesus the Christ!***

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